1:Barnes E-5 (1946-1949)1954 FR5 Ngoni FR5
Mpezeni

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PLATE I. Paramount Chief Pontino Mpezeni Jere III, K.M., standing with a man from the chief's capital. The man points upwards and sings that, because they conquered the Ngoni, the Whites must have come from heaven.

[Frontpiece Facing p. i]

2: Read E-5 (1935-1939) 1956
FR5 Ngoni FR5

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Praises of Hlacwayo, son of Magengata

Hlacwayo the dwarf who cannot trail his cloth
Whereas the tall people trail their cloths.
Meat eaten with knives of axes,
If it is not eaten with forks it is rotten.
Hlacwayo whose bodily vigour is finished off compared with Hlacwayo of former times.
Grass of deep red colour is not burned with burning; it burns very slowly, drop by drop.

Praises of Ngwana, son of Goqweni

You who cut the trees and who cut the mouths,
You the locust, the grasshopper who fixed in your hair the feathers of the locust,
Who went below and climbed up, and went to bring the morning star of the dawn,
You go, since you are rejected; you go and bring the armlets of wild animals; those of cattle will be much disputed.
You who remember the fault of long ago.
In descending, you descend together into the mountains.
You who drank the blood of cattle,
You who separated from the people of Shaka, Shaka of Mbelebele kraal,
You who separated from the people of Nyathi the son of Mashobane; it thundered, it was cloudy.
Thou resemblest cattle which were finished by wolves.
You who originated with the people of Mzilikazi,
You who originated with the people of Mpakana son of Lidonga,
You who originated with the people of Ndwandwe.

CHAPTER III

THE ROYAL WOMEN

142 565 [342 643]

An early traveller in central Ngoniland in 1886 remarked on the number of 'true Ngoni women' to be found there, who were 'easily distinguished from the other women by their light colour and by being taller and stouter'. He went on to say: 'The king's houses at Livisini were 30 feet in diameter, built within an enclosure with other huts where the attendants lived. All were kept very clean and well swept.' This tribute to the appearance and achievements of Ngoni women of high rank was borne out by my own observations in the 1930's in central and northern Ngoniland. There was a definite physical type, light in colour, with high cheek-bones and orthognathic profile, tall with an upright carriage of the head. Women with these physical characteristics were in all cases of leading Swazi or trans-Zambesi clans, and their influence on their

2: Read E-5 (1935-1939) 1956
FR5 Ngoni FR5

142 565 surroundings, their families, and the behaviour of those for whom they were responsible was most noticeable. Not all of these women were in the category of royal women, nor did all the royal women conform to this distinctive physical type, though the association of high-ranking family, physical appearance and pride of bearing was striking.

644 565 There were three main classes of royal women, all associated with the Paramount in a special relationship. These showed some parallels with the classes of royal women among the Swazi described by Dr. Kuper. I have not adopted her terms for distinguishing them, with the exception of the term Queen Mother, which I have used in the English sense of the widow of a former ruler and mother of the existing ruler. The chief women associated with the Paramount in the Ngoni kingdoms were the Royal Sister, the Queen Mother, and the big wife. This same association of three leading women with a ruling chief or *mulumuzana* was found in the subordinate chieftainships under the Paramount, and in the head villages of the Swazi and trans-Zambesi clans. It was a definite Ngoni pattern, associating women of high rank with the men who carried political responsibility. Their positions in the Ngoni patrilineal and virilocal social structure was markedly different from the position of the leading women in the matrilineal and uxorilocal societies of other Nyasaland peoples, especially in their relationship to their husbands, sons and brothers.

644 593 The relationships of the Queen Mother and the big wife to the Paramount were of a different character from that of the Royal Sister to her brother, since she was of the royal clan and they were not. We shall first consider the position in the Ngoni kingdoms of the Queen Mother and the big wife, since reference has been made to them already in the previous chapter. In the new *lusungulu* village of the Paramount there was a close connexion between the Queen Mother, who moved out with him, and his own big wife. His big wife was of the same house as the Queen Mother, since the cattle for her *lobola* had been taken from the herd of the Queen Mother. At this time of moving out into the new village the big wife began to be head of her own house. Other wives, married with cattle from the herd which had been built up for her, and kraaled with those belonging to the Queen Mother, were attached to her house, and their huts were built near her own. She was the mother, actual or potential, of the future Paramount. If she failed to have a male child, or if her sons died, a male child would be taken from another wife's hut and brought up in her hut and would be known as the child of her house. Since she was the mother of the heir she had a special relationship to the *induna* appointed to look after her house. It was the house of the Paramount elect and also she would probably, when the Queen Mother died, succeed to the ownership of the *indlunkulu* hut. Her *induna* would then become one of the most important men in the village as he would receive all guests and strangers.

3: Read E-5 (1935-1939) 1960
FR5 Ngoni FR5

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1. Chief dressed for war-dance

[facing page 16]
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3: Read E-5 (1935-1939) 1960
FR5 Ngoni FR5

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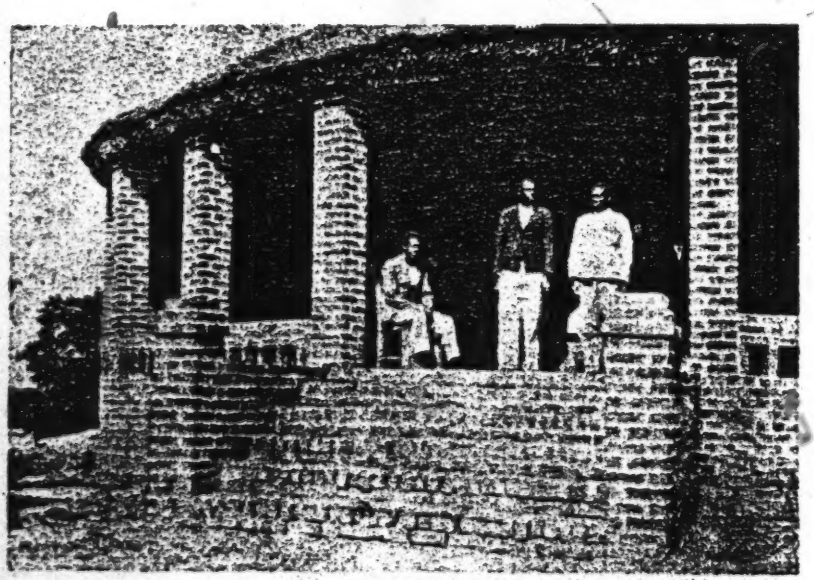
4. Chief waiting to hear cases



5. Chief with his elders in his court-house

[facing page 32]

3: Read E-5 (1935-1939)1960
FR5 Ngoni FR5

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12. Chiefs' wives wearing leopard claws

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13. Chiefs' wives leading in the dance

[facing page 65]

3: Read E-5 (1935-1939) 1960
FR5 Ngoni FR5

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14. Mother and babies

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[facing page 96]

15. Nursemaids with their charges

II:Lancaster G-5 (ca. 1935) 1937 FR5 Ngoni FR5

(19) The *isi-bongo*[1] "Jere," appears to have definitely not been used prior to the year 1835, and from information received it is extremely unlikely that it was in general use until after the death of Zongendaba. The chief *isi-bongo* up to that time appear to have been Kumalo, Nqumayo, Tole (said to be the eye of an ox), Nzima, Gama, Mkhalapi, Ndhlovu, and Nkosi.

The *isitakazelo*[2] now little used were Ndaba and Ntungwa.

The language spoken by the Ngoni was closely allied to isi-swazi.

The Paramount Chief, Mpezeni II, still receives the royal salute of "Bayete" on all official occasions and in his own home.

(20) Ba-Pule people. It is stated that, when the Ngoni first met these people, they carried long spears and shields made of game hides, and they could converse with the Ngoni in isi-swazi, which was not the language of the Ba-Pule; when they spoke their own language they were not understood by the Ngoni. The general opinion of the old indunas is that they were BaSuto people. They supplied excellent fighting material to the Ngoni impis and were treated as equals.

INTERESTING NOTE RE DEATH OF LOBENGULA.

Lobengula, Chief of the Ama-Tebele. It is stated as follows.

Lobengula crossed the Zambesi at Manyerere Drift and arrived at the Mtenguleni Uka Sosera village on the Lutembwe River in January, 1894. He was carried by an Ngoni party who had been sent for that purpose. He was a very heavily built man with a large protruding belly, and breasts like those of a woman heavy in milk. So cumbersome was he, that he had to be helped to move about from one place to another. He had a great pipe in which he smoked hemp. If he passed the pipe he would talk, but if not it was a sign he wished to be alone. When Chief Mpezeni visited him he used to crawl on his hands and knees to greet him. The day Lobengula died the rock on the Sanjika Kopje split and fell and all the great Ngoni indunas mourned. Sanjika is on the road between Fort Jameson and Fort Manning. I have seen the split and fallen rock.

It is not known where Lobengula was buried; as he was a fugitive from justice, the secret was closely kept. It is said he died shortly after his arrival from the Zambesi in 1894. This information was given by an aged Ngoni councillor, named Ropu, who resided near Fort Jameson, and died in 1927. This story is but little known and usually all knowledge is denied of this subject.

List of people who, being the oldest living Ngoni, attended a meeting held on Friday, Saturday, and Sunday, 18th, 19th and 20th of January, 1935, at the Paramount Chief's village to discuss the history of Chief Zongendaba:—Banliyo Soko, Zamajoyo Mphoma, Mahoonoyo Mphoma, Mahowa Mvae Mawa, Dede Tole, Mjoko Ndwambi Jere, Mahwalakiko Tembo, Mwaje Nkhowa, Katanda Mzoyaway Mahowoma, Kapendula Jameni Mvula, Machilika Mphoma, Chibongwikano Ngulowa, Chiwere Maimba, Mazibu Jere, Magadanga Mphoma, Chief Mpezeni Jere II, Chief Madzimawe, Andrew Kapatamoyo Jere, James Ndwambi Hara, Matewo Kangawo Nkhowa, Pongani Mvula, Adriyano Phiri, Zebulubulo Gwaza Mawere, Chingulubani Banda, Siya Mvula, Ngonga Singa Jere, Mahowa Mphoma, Mwaki Lukhelo, Njombwa Tembo, Adambwaike Mahanga, etc.

[1] [isi-bongo = sib name -- Analyst]

[2] [isitaKazelo = honorific epithets -- Analyst]